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centuries, as, for instance, in P<sup>s</sup>ahim 53, a; Hullin 53, a; Babha Metzia 88, a (in which latter place the name is spelled **בית היני**), etc., and to translate that name by *house of dates*. Winer (in his *Bibl. Realwörterbuch* s. v.), Kitto (*Cyclop. of Bibl. Knowl.* s. v.), Neubauer (*La Géographie du Talmud* p. 150), and others, have adopted the guess of Lightfoot as correct. So also did Delitzsch; for, in his Hebrew translation of the New Testament, he constantly renders Bethany by **בית היני**. But one must hesitate to consider the talmudical Beth-hiné as equivalent to Bethany. In the first place, the exact location of Beth-hiné, though in close neighborhood to Jerusalem, is not so very certain. Secondly, **בית היני** would have been transliterated differently, and would not appear as "Bethania." As to the meaning of **בית היני** *house of dates*, it must be remarked that the talmudical **היני**, a shortened form of **אהיני**, means not *dates* in general, but only *unripe dates*.

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**The Religion of the Kassites.**—This chapter (III.), closely related to that on the Language of the Kassites, will discuss somewhat more fully than it does the first sixteen lines of Rassam's Kassite-Semitic glossary, which are as follows:

1.	wanting		
2. [		[ilu]	[
3. ši-		ilu Šin.....	"Moon-god"
4. sa-	aḥ	ilu Šamaš.....	"Sun-god"
5. šú-ri-ia-	aš	ilu Šamaš.....	"Sun-god"
6. ub-ri-ia-	aš	ilu Râmân.....	"Air-god"
7. ḥu-ud-	ḥa	ilu Râmân.....	"Air-god"
8. ma-rad-	daš	ilu Adar.....	"God Adar"
9. gi-	dar	ilu Adar.....	"God Adar"
10. ga-	la	ilu Gu-la.....	"Goddess Gula"
11. ka-mul-	la	ilu Ê-a.....	"Water-god"
12. šú-ga-	ab	ilu Nêrgal.....	"Lion-god"
13. šú-ga-mu-	na	ilu Nêrgal ilu Nusku.....	} "Lion-god as god of the noon-day sun"
14.	dur	ilu Nêsgal.....	
15. šú-gur	ra	ilu ? ? ?.....	"God Merodach..."
16. mi-ri-zi-	ir	ilu Bêlet.....	"Goddess Beltis"

The glossary begins with the names of twelve Kassite divinities, of which the first two are yet wanting. That the national god of the Kassites stood in the first line is to be accepted as certain, and that this god probably bore the name Kaššû was already shown on page 29.<sup>1</sup> If these were the twelve highest divinities of the Kassites, the goddess Šûmalî'a, Šîmalî'a, the goddess of the snow-peaks, may have followed in the second line, as she is expressly mentioned as a chief divinity of the land Namar, and, further, also appears in very close connection with the great god of the Kassites, Šukamuna. Generally speaking, this Kassite divinity-list is not exhaustive. Šîḥu, as one of the names of Merodach, is wanting; also Har-daš and Bu-gaš, if these, as is most natural, represent names of gods; and, finally, Har-bê, the name of Bel, as well as Du-niâš, if the last is not only a sort of by-name of one of the twelve great gods.

The order of succession, Moon-god, Sun-god, Air-god (lines 3-7), is the usual one in the Assyrian texts. Vid. Tig. I., 5-10, etc.

<sup>1</sup> A god Kassu is attested by the name of a king of the Semitic-Kassite period mentioned on p. 15, Rem., viz. m ilu Kas-su-u-nadin-ahu. If Kassu was the national-god of the people of Kassu, we have a similar concurrence of the name of a people and god as in the case of Assur, Asur, and, perhaps, Susan, Susinak.

By the Kassites the god Adar was called *Ma ra dda š* (line 8) or *Gi da r* (line 9). As regards the nature of the Bab.-Assyr. god Adar, there is still great obscurity, although the cuneiform literature has long since given us the right clue. The god Adar, which, with its two oft-occurring ideographs Bar and Nin-ib, is preferably designated as the "Decider" (*Entscheider*) or "Lord of decision" is the god of the all-consuming and scorching South- or Noonday-sun; in reality, the same divinity as the Sun-god, however, only when viewed from its exclusively destructive side, as the destroying, devastating Sun-flames. Also the Fire-god Nusku, who is preferably named *mâlik milki ilâni rabûtê*, "the one who has the power of decision among the great gods" and is also expressly attested as the god of the South- or Noonday-sun, is in reality one with the god Adar.<sup>1</sup> That Saturn, Bab. *Kai vâ nu*, is directly dedicated to the god Adar, is easily intelligible. Adar, Gibil (the Fire-god), Nusku, Malik-Moloch are, in reality, the same divinity; and the fact that the inhabitants of the Sun-city, Sippar-Sepharwaim, burned their children with fire, in honor of Adrammelech, i. e. Adarmalik, "Adar, the decider," needs no further commentary (2 Kgs. xvii., 31). Finally, it is of special interest that our Kassite-Semitic glossary (line 13) proves also the god Nêrgal as identical with Nusku. This also is easy to be explained. The lion, under whose likeness the god Nêrgal is worshiped, is the symbol of the destructive Sun-flame, and as the fourth month, the hot month Tammûz, is dedicated to the god Adar, so the lion is that sign of the zodiac in which the sun is found in the fifth month, which last, through its Sumerian ideograph, is placed in closest connection with the fire. Adar (Nusku) and Nêrgal otherwise show a number of traits which still reveal their original identity. As the Assyrians worshiped their Nêrgal,<sup>2</sup> so the Kassites their Šugamuna, chiefly as the god of War and of the Chase.

After Adar follows, as frequently in the Bab.-Assyr. texts his wife, the goddess *Gula*, Kassite *Hala* (line 10). She bears, in the Bab.-Assyr. cuneiform texts, the by-names "the great mistress," "the wife of the god of the Noonday-sun," "the mother," "the bearer of the black-headed creatures" (i. e. men), "the mistress who awakens the dead," etc.

The two signs *dir-ia* in line 15, which follow the frequently-used ideograph for the god Merodach, I do not understand.

The Babylonian goddess designated in line 16 by the ideograph for *bêltu*, "mistress," who is placed to correspond with the Kassite goddess *Mirizir*, is at once to be understood as the goddess Beltis, i. e. Istar, the evening star. But as Beltis (as well as Anunit, the goddess of the morning star) is, in reality, one with Istar, the Venus-star, and Istar, on the other hand, is often confounded with Nanâ (Nanai), who originally only personified a special quality of the goddess Istar—perhaps, as a bow-armed huntress—so may the Kassite goddess *Mirizir* confidently be set over against the Babylonian Istar-Nanâ. It would well correspond to this that the records of the gifts of Nebuchadnezzar I., on the one hand, make mention of the Moon-god Sin and *bêlî t â lu Ak-ka-di*, "the mistress Akkad," i. e. perhaps Istar-Anunit of Agadê, as divinities of the house

<sup>1</sup> The identity of the Fire-god Gibil and the god Nusku is made clear by the Hymn IV. R. 26, No. 3, and is emphatically confirmed by the Table published in my "Assyrische Lesestuecke," 1st ed. p. 39, under the title "Goetter und Goetterzahlen."

<sup>2</sup> For Nergal as the god of war, see Salm. Ob. II, where he is called *sar tamhari*, "King of the Contest or War" and chiefly III. R. 38, No. 1, Obv. 1 sq.: for Nergal as also Adar, as god of the chase, see, e. g., Tig. VI., 58.

Habban ; on the other side, of Sûmalî'a, Râmân, Nêrgal and ilu Na-na-a, i. e. Nânâ, as divinities of the land Namar.

The religion of the Kassites, as represented according to our glossary, has, perhaps, not remained free from the influence of that of their new home, Babylonia. However, that the Kassites worshiped the Moon, Sun, Storm, Thunder and Lightning, Fire and Water as gods, and that they, in the goddess of the snow-covered mountain tops, have originated a goddess peculiar to themselves, is, at all events, certain. But whether this worship of a goddess corresponding to the Babylonian Gula, or of a god Merodach, is older than their removal into Babylonia is doubtful. Proper names, at least, as Harbišihû, i. e. "Lord (Bel) is Merodach," appear to me to be Kassite only in their outer shell, and, as far as their meaning is concerned, to have clearly arisen on Babylonian soil.—*Friedrich Delitzsch in "Die Sprache der Kassiter."*

#### A Chaldee Hymn by Israel Nagara.

(The poet, who lived in the latter part of the sixteenth century, was a native of Damascus and died as Rabbi in Gaza. He was very prolific in his productions. Some of them have considerable merit.. It will be noticed that the hymn here following has the poet's name ישראל as an acrostic.)

יָה רבון עֶלְם וְעֶלְמַיָּא  
 אַנְתָּ הוּא מֶלֶכָא מֶלֶךְ מַלְכֵיָא  
 עוֹבֵד גְּבוּרַתְךָ וְתַמְהֵיָא  
 שֹׁפֵר קִדְמָךְ לַחַחֲוֵיָא  
 שְׁבַחְךָ אֲסֹדֶר צִפְרָא וְרַמְשָׁא  
 לָךְ אֱלֹהָא קִדְיִשָׁא בְרָא כָל נַפְשָׁא  
 עִירִין קִדְיִשִׁין וּבְנֵי אִנְשָׁא  
 חַיִּית בְּרָא וְעוֹפֵי שְׁמַיָּא  
 רַבְרִבִּין עוֹבְדֶךָ וְתַקִּיפִין  
 מִכְךָ רַמֵּיָא זִקְף כְּפִיָּין  
 לוֹ יְחִי גְבוּר שְׁנִין אֱלִפִּין  
 לֹא יִיעוֹל גְּבוּרַתְךָ בְּחוּשְׁבִּנְיָא  
 אֱלֹהָא דִּילָה יָקָר וּרְבוּתָא  
 פְּרוּק יָת עֲנָךְ מְפֹם אֲרִיּוּתָא  
 וְאַפְקֵי יָת עַמְךָ מִגּוֹ גְלוּתָא  
 עָמָא דִּי בַחֲרַת מְכַל אֲמֵיָא  
 מִקְדָּשְׁךָ תוֹב וּלְקִדְשֵׁי קוּדְשִׁין  
 אַתָּר דִּי בֵּה יַחְדוֹן רוּחִין וְנַפְשִׁין  
 וְיִזְמְרוּן שִׁירִין וְרַחֲשִׁין  
 בִּירוּשָׁלַם קִרְתָּא דְשׁוּפְרָיָא